VI. *An Abſtract of a Book, Entituled,* NEKPOKHΔEIA: *Or, The Art of* Embalming; *wherein is ſhewn the Right of Burial and Funeral Ceremonies, eſpecially that of Preſerving Bodies after the* Egyptian *Method. Together with an Account of the* Egyptian *Mummies, Pyramids, Subterranean Vaults and Lamps, and their Opinion of the* Metempſychoſis, *the Cauſe of their* Embalming: *As alſo a Geographical deſcription of* Egypt, *the Riſe and Courſe of the* Nile, *the Temper, Conſtitution and Phyſick of the Inhabitants; their Inventions, Arts, Sciences, Stupendious Works and Sepulchres, and other curious Obſervations any ways relating to the Phyſiology and Knowledge of this* Art. *Part I. Illuſtrated with a Map and fourteen Sculptures. By* Tho. Greenhill, *Surgeon. In* 4to. London, 1705.

IN conſidering the great Incroachments and daily Abuſes of the *Undertakers* by practiſing the *Balſamic* Art, as alſo how little had been wrote on that ſubject, the *Author* was willing to vindicate the Honour of his Company, and to retrieve the Practice of ſo ancient, ſo uſeful, and ſo noble an Art as that of *Embalming*: He was therefore deſirous that ſome Ingenious and Learned Perſon, throughly qualify'd by the Knowledge and Practice of the ſeveral Branches of *Phyſick*, might have undertaken this Work; but meeting with none that would give themſelves ſo

much trouble, he thought it better to exert his ſmall Talent, than that the *Balſamic* Art, which bears ſo conſiderable a Figure in *Surgery*, as well as other *Sciences*, ſhould be neglected and paſſed by as a matter not worth taking notice of. A farther motive to his Undertaking was, that he hoped by ſubmitting with the greateſt modeſty and humility to the Learned World, they would excuſe all faults, by reaſon, it is not ſo much to be found fault with, if in attempting to find out an unbeaten Path, one often miſtake ones way.

To this end therefore he applys himſelf, by way of Letter, to three Perſons, who for their skill in Hiſtory, Antiquities and Languages; their knowledge of Books, Manuſcripts, or Things themſelves, as well as their Experience and Practice in *Phyſick* and *Surgery*, evidently appear to be proper Judges of this matter.

The firſt Letter is addreſſed to *Charles Bernard*, *Eſq*; Serjeant-Surgeon to her *Majeſty*; at that time Maſter of the Surgeons Company, and one of the Surgeons of St *Bartholomew's* Hoſpital.

In this Letter the *Author* ſhews the Excellency of *Surgery*, and that *Anatomy* and *Embalming* are Branches thereof, and equally to be eſteem'd; the one informing us of the conſtituent Parts of the Body, and the other preſerving them freſh in our Sights and Memories: That *Embalming* is no leſs ancient and noble than *Surgery* itſelf, whence he infers the Authority and Reaſonableneſs of its Uſe: That the *Naturaliſts*, the *Phyſician*, the *Surgeon*, and the *Anatomiſt* reap great advantages in the way of Knowledge, from the preſervation of Animals and other Rarities. The *Naturaliſt* makes uſe of it in collecting and preſerving a numberleſs variety of Things in the Animal and Vegetable World. The *Phyſician*, in preſerving the Juices of the Body from Malignant and Putrid Feavers. It teaches the *Surgeon* the Art of Bandage or Rouling; as alſo to know what Remedies are proper againſt Mortifications, *&c.*

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It teaches both the *Phyſician* and *Surgeon* (by *Anatomy*) the ſituation and parts of a Man's Body, and to prepare true and natural Schemes of the Veins, Arteries, Nerves, *&c.* Then he obſerves, that without the *Balſamic* Art *Anatomy* is deficient; inaſmuch as it can neither ſo particularly, nor frequently ſhow us, what in conjunction with it, may be, without any offence, contemplated at any time, and as often as we pleaſe; ſo that the preſent Age accounts the chief uſe of this Art to be in *Anatomical* Preparations, as alſo that the Knowledge of it may be neceſſary in our Domeſtic and Culinary Affairs; ſuch as conſerving all ſorts of Roots, Herbs and Fruits; preſerving Wines, Fruits, Fleſh, Fiſh, *&c.* But the more antient, more general, and more proper uſe of *Embalming* lies in preſerving a Human Dead Body intire; more Ancient, as having been deviſed by the Wiſe and Learned *Egyptians*, and more general, in that it relates to every particular Perſon; which nevertheleſs being looked upon as an unneceſſary expenſive trouble, was another reaſon for him to aſſert, that *Embalming* was a particular part of that Duty, which obliges all Mankind to take care of their Dead. In order to this, he firſt gives us ſome cogent Reaſons to prove the Right of Burial, what things are neceſſary thereto, whether Ceremonies are needleſs and Superſtitious, or Monuments Vainglorious, and this he lays down according as Nature dictates, the Law of *God* appoints, and the Law of Nations directs and obliges. Then he ſhews the want of Burial to be a Puniſhment and Curſe, and that even the particular Ceremonies of Funerals are not to be neglected; yet withal cautions his Reader to avoid the miſtake of thinking the want of it, or any particular Ceremony thereof, may be any ways prejudicial to a Chriſtian Soul, or any occaſion of the deficiency of the leaſt part of the Body at the Reſurrection, and only ſhows the Infamy and Diſgrace of a Body being denied Burial; and how far, wherefore and to what end the following cuſtoms are to be made uſe of;

ſuch as *Kiſſing* the Dead, *Cloſing* their Eyes, *Conclamation*, *Sounding* Brazen Veſſels, *Waſhing*, *Anointing* or *Embalming* the Dead, *Adorning*, *Dreſſing* and *Crowning* the Corps, *Laying* it out, *Carrying* it forth, the *Funeral Proceſſion*, *Burning* or *Burying* the Corps, the manner of *Mourning*, and in ſhort, many things relating to the fore and after part of the *Funeral* Duty; giving a great variety of pertinent Quotations out of Ancient Authors, intermixed with good conjectures of what inducements the Ancients were influenc'd by, in falling into and adhering to their various and reſpective Cuſtoms: But his main View is to ſhow how far theſe *Funeral* Rites and Ceremonies are uſeful and allowable, when accompanied with the Art of *Embalming*; and on the contrary, how vain and ridiculous they are when uſed without it; eſpecially if they do but in the leaſt exceed the bounds of Modeſty and Frugality. And thus having ſhewn, as aforeſaid, how and when *Funeral* Ceremonies are uſeful, as alſo that they are inſignificant without *Embalming*; he tells you moreover, "That care is due 'to the Body, tho' Lifeleſs, upon the conſideration, that 'the Soul, in a ſeparate ſtate, longs for Re-union, and 'wiſhes her Dead Companion to ſhare in her then preſent 'felicity, by virtue of eternizing Monuments. He ſets 'forth, that *Embalming* is the beſt and moſt lively way of 'preſerving the memory of deceaſed Friends, by giving a 'real Preſence, inſtead of faint and ſhadowy Repreſentations, and brings abundance of *Theological*, *Phyſical* and '*Political* Arguments, in vindication of the Art of *Em*'*balming*; but not having room to inſert them, we will only mention two or three of the latter.

'Firſt, If we take it in a general ſenſe, as the Art of pre'ſerving the Memory of Man, as well as his Body, it is very 'extenſive and infinite. In this ſenſe, all the Monuments 'of the Ancients, Statues, Poems, Writings, *&c.* may be 'eſteemed a kind of *Embalming*: And in the ſame reſpect, '*Fame* may not improperly be called the Goddeſs and Patroneſs

‘ troneſs of *Embalming*, and *Mercury* her chief Miniſter, to ‘ proclaim to the World the Heroic Acts of memorable and ‘ famous Men. Secondly, Having ſhewn that all things ‘ intended to preſerve a Name may be comprehended un- ‘ der this general ſenſe of *Embalming*, he ſets forth, that ‘ the *Balſamic* Art, properly ſo called, is at once the beſt ‘ and moſt durable way to compaſs that end, all other Mo- ‘ numents being known to decay and moulder. Thirdly, ‘ the *Balſamic* Art is recommended not only by its durati- ‘ on, but by its great uſe in other Sciences; particularly ‘ *Phyſiology*, *Anatomy*, *Surgery* and *Phyſick*, as intimated a- ‘ bove. Fourthly, *Embalming* is neceſſary for tranſporting ‘ Bodies to the Paternal Sepulchres, for which moſt People ‘ have a particular deſire. Fifthly, *Embalming* not only ‘ prevents the Plague and Putrefactions, and conſequently ‘ frees from the Terror and Deformity of Death, but like- ‘ wiſe ſecures dead Bodies from the inſults of Inſects and ‘ Brutes, by reaſon of its bitter and ungrateful Taſte. Laſtly, Conſid ring the *Egyptian* way of *Embalming* by rol- ling, and the Modern by wrapping up in Searcloath, ob- ſcure the Object, and are alſo imperfect upon ſeveral other accounts, the *Author* endeavours to ſhow a poſſibility of inventing a method how to preſerve the whole *Compages* of the Body for ever without Putrefaction, in ſuch manner as its Texture and Structure may remain entire, of the ſame proportion as before, and of the ſame Colour and Flexibi- lity, without any viſible contraction, diminution or uncon- formity of Parts, whereby the Dead Corps may be kept by the Parents, or handled by the *Anatomiſt* without any offenſive Smell, or faſtidious *Mador*. So that Bodies thus *Embalmed* ſeem not to be dead but aſleep, waiting for the Reſurrecti- on, and differ from the Living in nothing but Speech and Motion.

The ſecond Letter is inſcrib'd to Dr *John Lawſon*, ſome- time *Preſident* of the College of Phyſicians, *London*; in which, altho *Embalming* be its chiefly intended ſcope, yet the

the *Author* conſidering that the *Egyptians* have been allowed to be the firſt Inventors of Arts and Sciencies, and that they were the only People who uſed this particular manner of *Embalming*, treated of in this Letter, he thought it requiſite to conſider every particular circumſtance of time and place, the ſeveral Drugs, Plants, Minerals and many other things which are advantageous to the *Egyptians* above other Nations, as alſo to enquire into the reaſons which induced them to ſtudy this Art, and after what manner they came to find it out. To this end, he gives a ſhort Geographical Deſcription of *Egypt*, and takes notice of the Salubrity of its Air and Water, with the Riſe and Courſe of the *Nile*, Fertility of the Soil and Sagacity of the People, with ſeveral neceſſary Remarks on their Religion, Cuſtoms, Arts, Diſeaſes, Phyſick and whatever elſe might tend to the Diſcovery and Knowledge of this loſt Art. Wherefore in the firſt place he ſhews how *Egypt* is ſituated and bounded, together with its Extent, Diviſion, its ſeveral Denominations, Number of Cities and Inhabitants, as alſo how it came to be ſo populous, and to be accounted the Miſtreſs of the World, and Mother of Arts and Sciences. He gives the Characters of both the Ancient and Modern *Egyptians*, with their Make, Complexion, Temper, Conſtitution, Habit of Body and Diſeaſes; how fruitful they were in Children, very long liv'd and of great Antiquity: That they were the firſt Inventors of *Phyſick*, *Anatomy*, *Chymiſtry*, *Surgery* and *Embalming*; of *Geometry*, *Aſtronomy*, *Mathematics* and the like; from whence it came to paſs, they performed greater and more wonderful Works than the World beſides. He ſhews you their opinion of the *Metempſychoſis*, and their Belief in the Reſurrection; how they came at firſt to find out *Embalming*, and how they performed it. That there were ſeveral Kinds of *Embalming*, *viz.* with *Aſphalt* or *Piſſaſphalt*, with Cyl or Gum of *Cedar*, with Aromatics and Spices. That there were ſeveral Officers belonging to this Work, ſuch as a *Clerk*, a *Prieſt*,

Prieſt, or a *Phyſician*; an *Embalmer* or *Surgeon*, a *Pollinctor* or *Apothecary*; a *Diſſector* or *Anatomiſt*; a *Salmaster* or *Salter*; a *Deſigner* or *Painter*, a *Herald*, *Carver* and the like: Alſo Νεκροτομος a *Dreſſer* of the Dead and Ἐξιφορος one that furniſhed all neceſſaries for *Funerals*, called in *Latin*, *Libitinarius*. He likewiſe ſhews the particular Ceremonies uſed about the Dead, ſuch as were their Coffins and Scroles painted with *Hieroglyphick* Characters, *&c.* the Books, Writings, Arms, Medals, Images, *Averruncal*, *Prophylactic* and *Polycharactariſtick* Statues; which were either included in, hanging upon, or appertaining to the *Mummies*, repreſenting their Superſtitions and Magical way of *Embalming*. Then he tells you, that after every thing was got ready for the Funeral, how the *Embalmed* Body was put on Board a Ship called *Barris*, and by the Ferryman *Charon* wafted over the Lake *Acheruſia*, and there judged and tryed according to the ſeveral Virtues, Vices and Actions of its paſt Life; and accordingly either honoured with the greateſt Praiſes and Commendations, and Magnificently Interr'd, or elſe mightily exclaimed againſt, and deprived of Sepulture: That it was this that made even the *Egyptian* Kings themſelves to live uprightly, fearing ſo much as to anger the common People whilſt alive, leſt they ſhould incur their Eternal Hatred after their Death.

Our Author likewiſe adds, that the *Egyptians*, to prevent borrowing, which was the Parent of Idleneſs, Frauds and Branglings, ſuffered none to borrow, but on condition they pawned the Body of their Anceſtor, and it was reputed both an Impiety and Infamy, not to redeem it ſo ſoon as it was poſſible; ſo precious a Pledge was it eſteemed, inſomuch, he that dyed before he had acquitted that Duty, was denied Burial. Other ſtrange Ceremonies he recounts, ſuch as putting the *Embalmed* Bodies into Caſes Carved after their own ſimilitude, and ſetting them up in Niches in their Halls and Parlours in great order and very richly adorned, where they took a great delight to ſee a long

Race

Race of Anceſtors., in a manner with as much ſatisfaction as if they were alive and converſant with them: Nay, as ſeveral Authors aſſert, they placed them at Table like Gueſts, and made merry with them, by Eating and Drinking; but he concludes, that ſuch as Buried their Dead out of their Houſes, in the Fields and Plains, built *Sepulchres* for them, as noble as poſſible their circumſtances would admit, chuſing rather to have their Monuments magnificently built, than their Dwelling Houſes; foraſmuch as they deſpiſed the preſent Life, and took little care in building their Habitations, looking upon them but as ſo many Inns and Baiting places, where they were to inhabit but for a Seaſon; whereas the Glory of a future Life, that was to be procured by Virtue, they greatly eſteemed, and conſequently ſpent their whole Care, Study and Riches about the magnificency of their Sepulchres, which they called Sempiternal and Eternal Houſes, looking upon the time they are to dwell here on Earth, as nothing, in reſpect of the ſtay they were to make in the Grave.

The third Letter is to Dr *Hans Sloane*, Secretary to the Royal Society, and Fellow of the College of Phyſicians, *London*.

Being a ſuccinct account of the *Pyramids*, *Subterranean* Vaults and *Lamps* of the *Egyptians*; for as in the foregoing Letter was fully ſhewn the manner of *Embalming* Dead Bodies, in this the *Sepulchres* or Repoſitories wherein they were laid, is chiefly conſider'd: Foraſmuch as the *Egyptians* did not only content themſelves with preſerving their Dead from Putrefaction, but likewiſe with equal care provided *Conditories* that might be laſting as the Body, and in which it might continue ſecure, both from the Injuries of Time and Peſons, becauſe they Religiouſly believed, that ſo long as the Body endured, ſo long would the Soul continue with it, not as a quickning or animating Spirit, but as an Attendant or Guardian, without going into any other Body, as otherwiſe they thought it would,

firmly

firmly believing the *Tranſmigration*. To this end therefore they built their *Hypogæa* and *Pyramids*, as laſting Monuments to preſerve them from the injuries of Time and Weather, for which reaſon they chiefly made them of a *Pyramidal form*, the better to ſecure them from Ruin. Our *Author* ſhews their Situation, Number and Founders, as likewiſe how many Men were employ'd in the building of them, together with a compleat Deſcription of the great *Pyramid*, its Entrance, firſt and ſecond Galleries, Anticlo[illegible]ts and ſpacious Chamber wherein *Cheops* Tomb ſtands. He likewiſe deſcribes the ſecond and third *Pyramid*, with the Lodgings of the Prieſts, and the monſtrous figure of the *Sphinx* repreſenting *Momptha*, and after various Obſervations and Reflections on thoſe Structures, he proceeds to deſcribe the *Subterranean Caves* near the *Pyramids*, together with the *Mummies* both of Men and Birds therein contained; as alſo an Account of the *Perpetual Lamps*, ſuppoſed to have burnt in the firſt *Pyramid* and *Subterranean Vaults*, to what end they were invented, and of what matter compoſed. He ſhews how that they eſteem'd *Fire* the Emblem of the Soul and of Eternal Life, and gives the Sacred Reaſon why they inſtituted the *Feaſt* of *Lamps*, *&c.* In a word, he has given us more light into this *Art*, which contains the Hiſtory of the firſt Antiquities of the World, than any of thoſe imperfect Accounts of *Herodotus* and *Diodorus Siculus*, and has improved it in ſome things, and in others apply'd it to thoſe Uſes that have hardly before been thought of All which renders the whole Work more compleat than any other Book wrote hitherto upon that ſubject.